Volume LVIII CHICAGO, FEBRUARY 21, 1907 Number 25

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

LINCOLN CENTRE SHOP
ABRAHAM LINCOLN CENTRE, CHICAGO

The Future of War—By Jean de Bloch. Translated by R. C. Long. 12mo. Cloth. lxxix + 380 pages. Illustrated with charts and diagrams. 50 cents net.
A summary of the author's monumental work, which was published in Russian in six volumes.

Addresses on War—By Charles Sumner. 12mo. Cloth. xxvii + 319 pages. 50 cents net.
Three great orations—"The True Grandeur of Nations," "The War System of Nations," and "The Duel Between France and Germany."

Discourses on War—By William Ellery Channing. 12mo. Cloth. lxi + 229 pages. 50 cents net.
These famous discourses are marked by the eloquence of style and clearness of thought which are characteristic of Dr. Channing's writings.

The Ethics of Force—By H. E. Warner. 12mo. Cloth. 126 pages. 50 cents net.
The work contains six chapters, the general introduction being followed by special chapters on "The Ethics of Heroism," "The Ethics of Patriotism," "Can War Be Defended on the Authority of Christ?" "Can War Be Defended on Grounds of Reason?" and "Some Objections."

World Organization—By Raymond L. Bridgman. 12mo. Cloth. 172 pages. 50 cents net.
An exposition of the marked tendency of the times toward the organization of the entire civilized world into one political body.

War Inconsistent with the Religion of Jesus Christ—By David Low Dodge. 12mo. Cloth. 192 pages. 50 cents net.
To David Low Dodge, of New York, belongs the high honor of having written the first pamphlets published in America directed expressly against war. This volume contains two of Mr. Dodge's famous pamphlets, with an introduction by Edwin D. Mead.

Newer Ideals of Peace—Jane Addams. Net, $1.25.

Patriotism and the New Internationalism—Lucia Ames Mead. Paper. 30 cents.

A Primer of the Peace Movement—Lucia Ames Mead. Paper. 10 cents.

A Plea for Peace Among the Nations—Jenkin Lloyd Jones. Paper. 10 cents.

CONTENTS

EDITORIAL—
Notes 483
Who are the Idealists? 484
The Lesson of Today—Isaac H. Julian 485
Religion and the Home—D. H. L. Willett 485

THE PULPIT—
The Wealth of Nations—Jenkin Lloyd Jones 487

THE STUDY TABLE—
Notes—E. P. Powell 490
Prisoners—P. S. W. 491
Hargo—J. B. Fosher 491
To England—*Alfred Noyes* 491

THE CONGRESS—C. A. O. 492

THE WATCH TOWER—

THE HOME—
Helps to High Living 494
When the Days Begin to Lengthen—*S. E. Kiser* 494

A Year of the Consumers' League—*Charities and Commons* 494

The Song-Sparrow—*Henry Van Dyke* 494

THE FIELD—
Foreign Notes—M. E. H. 495

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

YOU

Don't know what I can do for you—neither do I, till I see you. Perhaps it will be to secure for you a contract which will guarantee your wife an annual income **every year** of her life. In these days of prosperities and uncertainties men are glad to tie up to such a proposition. All of you cannot get it—some can. We call it a worry saver. Would you like it if you could get it?

Through the friendship of Reverend Jenkin Lloyd Jones I have permission to give his name as reference.

FREDERICK W. BURLINGHAM,
Assistant General Agent,
817, 108 La Salle Street,
Telephone Main 1472 Chicago.

A Great Opportunity

To encourage new subscriptions to UNITY we make this exceptional offer:

CURRENT LITERATURE

Since Edward J. Wheeler, ably assisted by Alexander Harvey and Leonard D. Abbott, has taken editorial control of *Current Literature* it has become a most valuable and popular "epitome of all kinds of current literature," giving the best thoughts current in the world today. It has already become the magazine without a rival in its special sphere, as abundant testimony proves. Price, $3 a year.

"THE WINNING OF THE WEST"

No set of books has in years won more enthusiastic praise from eminent men than that bestowed upon Theodore Roosevelt's splendid six-volume history of our early pioneer period. The edition we offer is bound in khaki and ooze leather—a splendid set of books—of which 30,000 sets have been disposed of to professional men, new subscribers of this periodical.

FREE TO YOU

upon receipt of $4.50.

We will send you UNITY for one year and *Current Literature* one year (to a new subscriber) and will send this set of "The Winning of the West" by *express prepaid* to your address. Remember, the two magazines for $4.50 and this fine set of books entirely free. Send orders at once.

BUSINESS MANAGER UNITY.
Lincoln Centre, Chicago.

The Whole Family Group

The greatest magazine offer ever made and literally thousands of subscriptions have been taken for this group of magazines.

Four magazines for little more than the price of one

McCLURE'S

Magazine stands at the head of the $1 and $1.50 monthlies, as its circulation testifies. Its fiction is strong and high in quality. Its descriptive and literary articles always of great merit.

A remarkable series of articles on Mary Baker Eddy, author of Christian Science, is now being published **$1.00**

THE DELINEATOR

is recognized as the leading international fashion magazine and this year is attaining high rank in the literary field..... **1.00**

THE WORLD'S WORK

edited by Walter H. Page, is unapproached in its field, giving a survey and record of the work men are doing in the world. Splendidly illustrated, a delight to the eye and the mind..... **3.00**

UNITY (new) **2.00**

All four worth $7.00

NOW ONLY $3.50

Address all orders to

UNITY PUBLISHING COMPANY

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVIII | THURSDAY, FEBRUARY 21, 1907 | NUMBER 25

THE PENDULUM.

Nature, in thy glad temple, to and fro,
  Ever the pendulum of beauty swings;
  Summer or winter, spring or autumn, brings
Rapture of eye where'er we turn or go:
Dawn-dew, the virtue of the sunrise-glow,
  The grasses' strength, the spruces' freshening rings,
  Fall's smokeless flame, white wreaths December flings,—
Largess of beauty gods might joy to know.

Surely, O Nature, thine no mocking bloom!
  Vibrates thy pendulum not aimlessly—
    An Order meaningless—a dial-less clock!
Yet where revolve thy hands which point our doom?
  And how through ages is rewound thy key?
    No answer greets us though we knock and knock.

JAMES H. WEST, in the *Tufts College Graduate.*

Apropos the suggestion that the vexed question of the Philippine Islands, which will not down in the mind of the thoughtful American, however distasteful the discussion may be to those in authority as well as to the opponents of the adminstration, to turn them over to their racial cousins, the Japanese, a correspondent writes:

"The Filipino women are far in advance of the Japanese and the morals of the home are purer The Japanese might have to kill many of them in order to 'absorb' them, for the Filipinos want independence and will keep on dying for it. If the Japanese are overcrowded perhaps the lords of Japan might be brought to see that a woman is a human with individual rights and that it is not the chief virtue of man to become the father of as many children as possible. The emperor who is to be after this one dies will be the first to be succeeded by legitimate children."

"The Knights of the White Cross, Who They Are and What They Do," is the title of a neat leaflet sent out by this order, whose headquarters are at Sandusky, Ohio. Rev. E. A. King, pastor of the Congregational Church of this city, whose name is familiar to the readers of UNITY, is the ruling spirit, and the Knights' Guide Book, which goes with the initiation fee of one dollar, is the handbook of the society. It seeks to awaken a desire for the pure life among "men of fourteen years of age and over." Membership consists in subscribing to the pledge:

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity equally binding upon men and women.
4. To abstain from reading trashy and impure literature and to destroy all indecent photographs or pictures in my possession and to use my influence against such evils.
5. To use every possible means to fulfill the command, "Keep thyself pure."

In addition I promise, in company with my fellow knights, to do what I can to promulgate these principles among my daily companions and my younger brothers.

The purposes of this society are most commendable, its methods wise, and the need of it most imperative. The badge of the society is an enameled button bearing a white cross on a blue shield. We wish it might be seen in the buttonholes of a million young men.

Rev. Kirby S. Miller, who has recently taken up the pastorate of the Unitarian Church at Duluth, Minn., on leaving the pulpit of the Independent Presbyterian Church of Polo, Ill., in the following words gave utterance to the true prophetic spirit which would revivify the church and restore the pulpit to the ascendancy from which it has fallen in these days of complex interests and side activities in the interest of morals and reform; activities, however well meant and much needed, lack the cumulative power of history, the concentration of the interests of men and women, old and young, and the foundations of faith in eternal verities.

For all that the new and progressive can never be popular, my simple aspiration is to be among those who shall help make tomorrow possible I believe that the greatest need of society today, as in every age, is for men who will stand for what ought to be instead of for what is. And so near as I can place myself, I want always to be among those who face the rising sun, and stand in strongest opposition to those who hold the world back in the darkness of yesterday. The gigantic blunders, which, even in this day, curse the world and prevent the coming of the better social order; the tyranny of organized wealth, the would-be-despotism of political parties, the heartless dollar-grabbing, man-neglecting industrial system, the religious systems carried on to shut out knowledge and keep men in ignorance and superstition—these things I will fight so long as I live. And in the place of force and greed, of scheming and compulsion; in the place of institutions, dominating, commanding, circumventing, limiting and confining life, I shall do all I can to bring in the new day when Truth will be universally honored, and human life, and human personality with its right of freedom, be the most precious thing on earth in the hearts of men. To this I have given myself. For my reward I shall have the unspeakable comfort that I am following the voice of God in my own soul, and the knowledge that the truer and nobler things will win the day and be a blessing to the world; though the day may be far off. And I ask for no more.

Before this number of UNITY reaches its readers the annual meeting of the National Equal Suffrage Association, now in session in Chicago, will have passed into history. It has been necessarily a sad meeting. It is the first meeting held after the loss of their great Captain, and however able, devoted and skillful the attendants may have been, Susan B. Anthony has no successor. Such leaders come as the centuries come. There was added solemnity given to the occasion by the loss of many other veterans, among which was the valiant Isabella Beecher Hooker, the last of the great Beecher family. The session also suffered from meeting in the wild maelstrom of a great metropolis, where such an event makes but little

dent upon the community. Such conventions should so far as possible avoid the great cities, if they want a hearing, and seek local deliberation and impressiveness. But there were other handicaps more difficult to weigh that must have been felt by the earnest leaders of this convention. It is hardly the time and the place to successfully appeal to principle or to arouse the enthusiasm of reform. The upholstery of life, the soft seats, the easy successes, the cost of fashion and the dainties of superficial culture, are hardly the conditions of heroic reform. There is an austere element in justice, a Puritanic rigidity in conscience, which must go with every true advance. Equal suffrage is coming and the meeting of this association in Chicago was a step forward. It must come, but it will come through more struggle, more self-denial, continued consecration to the ideal.

The Illinois Congress of Mothers has issued an attractively printed pamphlet of fifty-six pages, giving much information concerning its history, membership and future purposes. This organization is a branch of the national organization of the same name which is to celebrate its tenth anniversary at Los Angeles next May. The Illinois Congress will hold its eighth annual meeting at Urbana in the same month. The field covered by this organization is co-extensive with the interests of the home and much of what is the concern of the school, the church and the state. Much good must be done by such an organization, but in looking over the list of names and topics one cannot but be impressed with a sense of wasteful reduplication. Most of the names are those familiar in the roll of workers on charity, women's clubs, temperance, educational and social lines. Surely, the women of America are menaced with something worse than nervous prostration as the result of this over-organization. "Killed by too much committee work," may become a familiar phrase in the obituary notices of "prominent women, leaders of clubs," etc., etc. The saddest waste is still to be mentioned. All this elaborate machinery, most of it well conceived and commendably executed, chiefly enlists the energy, attention and support of the feminine half of the race. Being excluded by masculine arrogance and prehistoric prejudices from the executive and electoral privileges of the state, the women have been driven to this frenzy of organization among themselves. Perhaps it was necessary in order to compel men to recognize their competency and to feel their efficiency, but all the same there is waste here. There is little satisfaction in making wheels go round unless they are so coördinated that they move the hands on the dial and mark the progress of the race. Far be it from UNITY to reflect upon the work in hand by this and other women organizations. Our cry is for a "Merger" in the realms of the humanities. We wish there might be a great feminine trust pledged to work together for the enriching of the kingdom of God.

Who Are the "Idealists"

Abraham Lincoln in his great debate with Stephen A. Douglas forced his opponent over and over again to face the question, "Did the writers of the Declaration of Independence mean 'all men' or did they mean only white men?" The "Little Giant" unhesitatingly answered, "Only White Men!" This answer returned him to the United States Senate, but two years later made his opponent President of the United States. Notwithstanding the grim arbitrament of the sword, the triumphant Emancipation proclamation which challenged the admiration of the civilized world, notwithstanding the splendid rise of the colored people since that time, the prompt way in which thousands of slaves and hundreds of thousands of their children sprang into self-supporting competency, out of a dense, inherited illiteracy into intelligent readers, high school and college graduates, accumulators of dollars and directors of industries, there is at the present time a painful revival of the Stephen A. Douglas philosophy, of compromise with prejudices and of temporizing with the prophetic utterances of the fathers and the saviors of the republic,—Washington, Jefferson, Lincoln, and their associates. There is the same reproach of "Idealist" thrown at those who really believe that "all men have certain inalienable rights, among which are life, liberty, and pursuit of happiness." "Idealism" as a term of reproach must mean the persistent ignoring of facts, the refusal to take note of things as they are. Thus interpreted, the most perverse "idealists" in American life to-day are those who persist in prating of the dangers of negro domination on the one hand, and the native incapacity and essential inferiority of the colored race on the other hand,—those who talk of "segregating the races," "setting them apart," colonization," etc., etc.

All this talk flies in the face of the arithmetic. It is simply a physical impossibility to drown, shoot, or in any other way kill off 11,000,000 or more men and women, and this is the only way to stop the procreative stream. It is equally a physical impossibility to transfer as many people to any corner of the globe under legislation, however generous, aided by a spirit, however willing, on the part of both races. If it be said that segregation is aimed only for the degraded and the ignorant, it is an equal physical impossibility to keep the illiterate in their ignorance, the degraded in their degradation, or the acceptable ones from slipping downwards as others climb upwards. If it is a matter of blood, race peculiarities and grim heredity, it is a mad idealism that ignores the fact that the blood in the veins of from four to six million of alleged "colored" people is overwhelmingly Caucasian in its elements. They are the direct product of boasted Anglo-Saxon blood and brain, and the African stream is being perpetually adulterated by infusions of the "dominant white man," the "conquering Saxon;" and the production of mulatoes goes steadily on, and according to some good authorities in the south, is on the

increase. And this not on account of the degradation of the colored woman but by the aggressiveness of the degenerate white man.

It is equally impossible to stop colored children from learning their letters, and when this is once accomplished there is no way of building a barrier high enough to keep a reading child, black or white, from occasionally climbing into his algebra, mastering his Greek, and winning college degrees.

What are these mad "Idealists" going to do with these obstinate "facts?" There is nothing to do, spite of their ravings, but to acept the situation, recognize the existence of the colored race, give it a chance, and let the white man take his chances. The only solution is the solution of common sense, fair play, and submission to the inevitable workings of the divine law of justice. If the Anglo-Saxon is to dominate the world and the white race is to become universal, he must absorb and not annihilate his rivals. His triumph must come through elevating and not through destroying those whom he pronounces "inferior."

The appeal to "facts" is a timely one. The "facts" were on the side of Lincoln and not of Douglas in 1858; they are on the side of Booker T. Washington and Professor DuBois today and not on the side of Tillman or his more dainty sentimentalists among the "ladies and gentlemen" of northern clubs who were so menaced with hysteria over the prospects of "social equality" and "colored invasion." The grossest violation of "fact" and the most perverse methods of reason are those which persist in studying one race, sect or party at its lowest and the opposing race, sect or party at its highest, and then draw conclusions based upon such vicious data.

The Lesson of Today

Ah, how Time fleets away
Over Earth so worn and gray!
Rolling on her destined round,
Now in night and now in day,
Sinking into slow decay,
Verging to her final bound,
Eternity's dread bosom most profound.

From this crumbling shore of time
Let us view his course sublime—
Like a dark and mighty river,
Rolling—rolling—rolling ever.

Ah, the Ages gray
Which have flown, flown away
In phantom-like array!
Since from her Maker's hand,
'Mid the sister planet band,
She first gave back the day!
With the fair moon to attend her
In melancholy splendor:
Alas! the tribes of men,
Who, since then,
Have arisen from her lap, sported out their little play,
Then turned to dust again!

O the mighty states of old,
With their pomp and pride untold,
Their purple and their gold—
They are gone!
What kings and warriors brave
Have sunk into the grave
With the beggar and the slave!
Xerxes, mingled with his host,
Is beneath time's surgers lost;
Alexander lies supine
Beneath old Belus' shrine;
Alas! the warrior-throng,
But truth sorrows not for these,
The foes of gentle peace:
Alas! the foes of wrong—
The sons of humble worth,
Poor pilgrims here on earth!
Toiling on 'mid tears and blood
In the cause of human good
As the ages roll along;
Reviled and trodden down
By those for whom they gave
All their being, till they found
A refuge in the grave!
Alas! the myriad shades of old,
They are gone, like a story that is told;
Tyrant, patriot, saint, sinner, alike have turned to dust,
But Virtue o'er her fallen sons maintains her sacred trust.

Thus Time fleets, fleets away—
But crave not we his stay:
Every moment has its mission,
Sure to meet its full fruition
In Eternity's long day!
Cease, mortals, cease repining,
The eternal stars are shining
In pristine prime,
Undimmed by time—
Behold them—say,
Do they bespeak decay?
And shall not *mind* survive their latest ray?
States, kingdoms, planets, all,
God rules their rise and fall;
He ever watches o'er us,
Ever points the way before us:
Then, relying on his might,
Keeping still his law in sight—
Battling on for Truth and Right,
Let us work while it is day!
He will guide us, bless us, save us, if from Him we do not stray.

—*Isaac H. Julian.*

Religion and the Home

"It is not only that the home is no longer a school; it is no longer a temple. The altar is overthrown."

The Old Testament instructions looking to the ordering of the home and the training of children are very noble and beautiful. The Deuteronomic law instructs the nation that it is the duty of parents to keep the divine words in their hearts and to teach them diligently to their children while sitting in the house and walking by the way, when lying down and rising up, to bind them as a sign upon the hand and as frontlets between the eyes, and to write them upon the door posts of the house and upon the gates. It was not strange that Judaism should have been noted next to Christianity for its emphasis upon the relation between parent and child, and it is not surprising that even yet certain sections of the Jewish people maintain the high character of the home in a manner that even outrivals Christianity.

The instruction of the child is the task in which the parents find their highest satisfaction and the completion of their own education. They are interested to ascertain something of those instruments of public instruction to which they have given but little consideration before. The public school and the college which have had little significance to an individual become at once absorbingly interesting when that individual becomes a parent with a child who passes into the care of these same public institutions. But how much more will right-minded parents be concerned with the moral and religious training of their children. If it is important that the child shall have the best opportunities for the acquirement of secular knowledge, far more essential is it that there should

be a normal development of the qualities of reverence, courtesy and the fear and love of God.

It is at this very point that our educational system faces its gravest danger in our generation. The teaching of the arts and sciences is committed to competent and successful teachers from the kindergarten to the university. But for the ethical and spiritual life of the child very little provision is made. The public school, and in large degree the highest instruments of public instruction, are denied the right to emphasize morality or religion. To do so, it is asserted, would be to run the risk of sectarian instruction. This demand for elimination of all but secular studies comes from the Roman Catholics on the one hand and the secularists on the other; the one because he is fearful of Protestant influence should religion be taught in the schools, and the other because he wishes to break down all religious sentiment and organization in the community. Meanwhile the great mass of citizens, neither Roman Catholics nor secularists, passively accept the conditions and tolerate the exclusion of all moral and religious teaching.

On the other hand the Sunday school, the noblest of all the agencies for the religious training of the young, is limited and crippled in many ways. It can secure the child for but a single hour in the week. It is compelled to be satisfied with a large percentage of untrained teachers. Its spirit and methods lag far behind those of the public school. It tolerates types of teaching which would arouse indignation in any other kind of instruction. Notwithstanding these disabilities, it is rendering enormous service to the community by its faithful efforts to fulfill its task and to meet the demand for better things. Yet how little can the Sunday school do as compared with what should be done.

This brings us back once more to the home, upon which the responsibility for religious education lies, and must in the last analysis always lie. The parent who shirks his responsibility for the religious education of his children must be prepared to see them grow up without such training. The family altar needs repairing. In many households it has been overthrown or has never been builded. Earlier generations went out to their tasks safeguarded as by the walls of fire by the memory of family worship. In too few instances can this be asserted of the present generation of Christian people. This is a condition which ought to be remedied and the remedy is not difficult. Some simple form of family worship with the reading of a bit of scripture and the repetition of the Lord's prayer, or the reading of a prayer from any one of many collections of prayers now accessible would solve the problem.

Then, too, the child should be taught to attend the services of the church with his parents. There is something in the atmosphere of the church which permanently molds the character of the child. Even though he understood but little of the service he gains what is of even greater value. If he were unable to attend both church and Sunday school he might well choose the former and omit the latter, although such choice should rarely be necessary. The Sunday evenings ought to be spent by parents and children at home. I shall be ready to excuse any parents from attendance upon the Sunday evening service when I know that they are giving to their children the close of the Lord's Day.

The family is thus the unit of power, both social and religious. Parents and children are united in the quest of the highest good. Only as love and confidence unite them can this quest be fruitful. In the noblest ideals all the members of the family must share, and thus the group becomes worthy of standing as the representative of that larger unity, the all embracing family of God on earth and in heaven.—*Dr. H. L. Willett.*

Essential Christianity

A hundred years ago, in keeping with the eighteenth century mode of thought, essential Christianity was stated by the Disciples in terms of primitive Christianity. Since that time a new value has attached to historical development, and it is now generally held that a thing shows what it is in its growth as well as in its origin. A new importance has also been put upon ethics or morality. No interpretation of Christianity now seems worthy which does not magnify the fundamental principles of righteousness both in a personal and in a social sense. There has also arisen a more thorough knowledge of the human mind, and religion is required to justify itself to the will, to the affections and to the reason of men. In order, therefore, to determine what is essential Christianity it is necessary in addition to formulating the primitive faith of the church, to inquire what is fundamental in its historical development, and in the light of ethics and psychology.

In a sense the psychological test is the deepest. Essential Christianity must surely satisfy the actual needs of man's spiritual nature. These needs are for sympathy, encouragement and restoration to harmony after the discords of sin. It is by the illumination of the mind with noble ideals, by the direction of the will to good deeds, and by the eliciting of profound emotion in the service of men that salvation is realized.

The ethical teaching of Jesus makes its appeal to this age with fresh power. He taught that life must have a plan. It must make the spiritual interests supreme. His disciples were given the lesson of industry in the parable of the talents, and the lesson of prudence and foresight in the story of the wise and foolish virgins. One cannot belong to the kingdom of Christ without teachableness and docility, which involve humility. The social obligations of love and devotion to the truth are everywhere made clear. It is sometimes said, "Accept Christ as your Savior, morality does not count.' But to separate Christ and morality in that way is like accepting Darwin and rejecting science, like applauding Kant and decrying philosophy, like professing adherence to Abraham Lincoln and discarding every principle of free government. Christ without morality is a meaningless name, a travesty upon the great teacher of righteousness.

Essential Christianity does not, therefore, rest upon authority. It is self-evidencing. It is simply the clear statement of modes of conduct and qualities of life without which there is no goodness and no social order possible. Jesus constantly submitted his teaching to the consciences and judgment of his hearers themselves. "Why do you not of yourselves judge righteous judgment?" he said. It is in these basic, self-evidencing truths of life that religious unity and fellowship is to be attained. And it is because Christianity teaches these saving truths more clearly and with greater appeal to the heart and will of man that it is fitted to supplant all religions of superstition and fulfill the highest ideals of the best prophets of all the races of men.—*Edward Scribner Ames.*

THE PULPIT

The Wealth of Nations

II.

A SERMON BY JENKIN LLOYD JONES, DELIVERED IN THE ABRAHAM LINCOLN CENTRE, JANUARY 27, 1907.

A STUDY OF PEACE.

The word "wealth" is allied to "health;" both related to "weal"—well-being. The measure of our wealth, then, is determined by our ability to control circumstances; our power over men and things; our scope of being. Wealth, then, is not riches, not money; a proposition which Ruskin made emphatic by telling of the California miner who went down with the shipwrecked vessel in the Pacific with his gold-laden belt about him. Says John Ruskin:

"The true veins of wealth are purple; not in rock, but in flesh; perhaps even the final outcome and consummation of all wealth is in the producing as many as possible full-breathed, bright-eyed and happy-hearted human creatures. * * * I leave to the reader's pondering whether among national manufactures that of Souls of a good quality may not at least turn out a quite leadingly lucrative one. * * * I can even imagine that England as a Christian mother may at last attain to the virtues and the treasures of a heathen one and be able to lead forth her sons, saying, 'These are my jewels.'"

The first wealth, then, of nations as of individuals, is health; the vigor of its citizens; the virility of its men; the buoyancy of its women; the grip on life of its young men and women; the joy and elasticity of its boys and girls. These represent the ultimate wealth of nations. This is the wealth that conquers drought and flood, that triumphs over cold and heat; it is what bridges the streams, tunnels the mountains, fells the forest, drains the marshes, defies climate, disarms pestilence, fills the snowy fiords of Skandinavia with comfort and Alpine ruggedness with beauty and freedom. It is that which long ago filled sunny Greece with vigor, and Italy, the "woman" country, with art and poetry.

But there is an element of brain in health; it is not a question of brawn, but of nerve. The coarsest wealth is ultimately a product of brain. So, intelligence, the curious mind, the open heart, the expectant spirit, is an immense and ever-increasing element in the wealth of nations. The thought-mills are the real mints of a nation. Schools and their achievements are wealth-producing industries. The blackboard, the slate and pencil, and other equipments of the "little red school house" are not only the guardians but the producers of wealth.

The Japanese, the little island people, proved too much for the ponderous Russian empire because they brought into the contest a psychic quality, a mental agility, an alertness of mind, which the stolid phalanxes of Russia did not command. It was not the valor of Alexander but the intelligence of his Macedonian army, aye, the wisdom which he derived from his more famous teacher, Aristotle, that put the Oriental world under his feet. "Massachusetts had no mines to develop, so she delved in the brains of her school children," said Horace Mann, "and this made her the richest of the commonwealths."

Intelligence, then, is a factor in the wealth of nations; but individual skill must be organized into community skill; the individual is increasingly a fraction; his private wealth may be and often is, like the gold in the belt of the sinking miner, a menace to his happiness, the direct source of the poverty of his children, a handicap to their race in life, a cloud over their joy, a near tyrannical rim to their power.

The wealth of the nations rests not in the number of their population, but in their coherency, the compactness of their interests, the readiness with which they coöperate, as represented by their industrial output, the freedom and the economy of the exchanges of life. Other things being equal, that country is richest where the distance between the farm and the shop is least; where the roads between the employer and employé are the shortest and most frequently traveled. Coöperation is an element in the wealth of nations.

But this industrial exchange, this coöperation of individuals, is dependent not only upon health of body and clearness of mind, but upon nobility of heart and vigor of conscience. The vitality of nations, in the last analysis, contains an ethical deposit of immense value. "Honor" is the word with which the nation-builders, the great captains of history, have conjured, but the word "honor" is allied to the word "honesty," and the facts sustain the sagacity revealed by the dictionary. "Honorarium" is the academic word for pay among the so-called "liberal professions," for the wage of the lecturer, the preacher and the teacher. Perhaps ordinarily this word carries with it an implication of courtesy, of free exchange; but it should, and in the philosophy of history does, carry with it an element of fair exchange, a quality of honest dues. "Honor" divorced from justice, "honor" reared upon cruelty, "honor" that is indifferent to the decision of the ledger, that ignores the ethics of the multiplication table, that refuses to carry out the mathematical equation to its exact balance, has brought the proudest dynasties of the world to their disgrace, death, and oblivion.

The wealth of nations, then, rests in honesty, in a readiness to play fair the game of life, the willingness on the part of the stronger to make common cause with the weaker,—not in obedience to a sentimental law of charity which finds no deeper root than the kindly impulse of a human heart, commendable because exceptional, but in obedience to the ultimate demand of the universe, in obedience to a law as fundamental as gravitation, aye, in the last analysis, *the* law of gravitation, for when we know enough we shall be able to demonstrate what the seers have always suspected,—that the Golden Rule is the psychical version of the multiplication table, and that justice is the spiritual formula for gravitation. Justice, then, is an element in national wealth.

But there is something more than paying debts, more than fair wages, more than good diet and adequate clothing, in the foundations of national wealth. Much is said in these days of a "living wage" on the part of the laborer and of a "reasonable profit" on the part of the employer. Both phrases lead us to mathematical complexities too subtle for me to follow. It is a "sum" in practical arithmetic too "hard" to be worked out in a Sunday sermon. "Love," "enthusiasm," "hope," "ideals," "faith," are words familiar in the vocabulary of the individual. We have a more or less clear conception of what they mean in the individual life of the soul; we know how meager and how mean are our days and years when not touched by love, illumined with hope, fired by ideals, strengthened by the faiths of life. The time is coming when these words will carry still greater connotation in the life of the community, in the economy of the nation, for nations must have souls if they are to live. They must be moved, as George Eliot says of the individual, by "a parching thirst for a perfection undemanded by one's neighbor." Nations must have "heroes," must have "causes," must have an enthusiasm for reform,

A nation must have ideals which its leaders and representatives will dare throw far ahead, as the Roman soldier threw his standard into the ranks of the enemy that the advance line might be inspired to dash forward to increase their conquests and expand their territory.

To recapitulate: These, then, are the sources of national wealth,—healthy bodies, skillful hands, intelligent minds, blended and fused in a noble passion for justice, the white heat of an enthusiasm for ideals, a quest for truth, a love of humanity. Anything, then, that militates against these, tends to beggar the nation and impoverish its citizens.

It needs no argument of mine to show that all these are children of peace, and that war in all its phases,—industrial, civil, or international war,—is antagonistic and destructive to these wealth-producing forces and consequently to wealth itself. Charles Sumner in his great classic address, argued that "War is unutterably and irreconcilably inconsistent with *true greatness.*" With equal force could it be argued that war is irreconcilably inconsistent with *true wealth,* whether it be of the nation or of the individual.

I tried to show in my last sermon that war in its very nature is destructive of all these forces that make for the wealth of nations. The "Victoria" was the pride of the English navy in 1893. At the great international exposition at Chicago, visitors were permitted to study the dazzling model through the plate glass protection at Jackson Park. A few months afterwards that exquisite exhibition of scientific armament, while playing at war, on a calm sea, in the full light of a beautiful summer day, went down into the Mediterranean. An English economist at the time estimated that fifty years would not see the end of that financial catastrophe. It not only carried down three million or more dollars of invested capital, but it carried in its wake a long list of orphans, widows and broken homes, necessitating exclusive asylums, pensions and charity funds.

One of the memorable exhibits at the same Exposition was the monster gun exhibited by Krupp, the great German ironmaster. The cannon was forty-six feet long, with seventeen-inch bore, weighing 234 tons, throwing a projectile weighing 2,500 pounds an estimated distance of twenty miles. The shell contained over seventy pounds of explosive material, and every time the gun vomited its awful gorge it was at a cost of $1,200. It was seven years old at the time of the Exposition; for the amusement of experts it had delivered its hellish vomit sixteen times, which meant $19,200 in money. Krupp was no sentimentalist; he did not do this for his amusement; it was reported that during the Exposition months he sold four of these "babies" to poor poverty-stricken Italy for $4,000,000 of hard cash.

But I must not let myself be drawn into the figures of the matter, for war is destructive of the wealth of nations, not chiefly by a waste of matter but by the ravages of the spirit. When the U. S. warship Maine went down in the Havana harbor it dragged three hundred valiant men to their death. We will admit that they died gloriously, but what of those they left behind to carry burdens singly that were before shared; those who must face increased tasks with decreased cheer; those whose sunny skies were that day permanently overcast! That disciplined crew left behind many times their number of mothers, wives, sisters and sweethearts. They dragged down the support of uncounted children; they left a submerged company of living victims.

I do not forget the place which the fang, the claw, the horn and the tusk have occupied in the economy of life. I do not forget that barbaric man was closely allied to the owners of the fang, the claw and the horn. The wolf and the tiger, aye, the serpent and the bull, still remain in human nature. I remember, with Emerson, that "The universe is no sentimentalist;" "the world is rough and surly;" "the way of Providence is a little rude," and "that culture is defective that neglects to arm a man."

There may be some things worse than war; there are more subtle enemies of the commonwealth than brute passion. The Corbetts and Sullivans do not menace American society today as much as the Ward McAllisters and the leaders of the indulgent "Four Hundred." I think there is more hope for a bully than for a dude. Better be a hero of brawn than a puppet of lace. We have more to fear from selfish and cowardly silk-stockinged voters than from the debauched slaves of the dramshops at our next spring election. I respect the diviner instinct, slowly forming, which says that right must be maintained; that the oppressed must be relieved and the enslaved freed at any cost. If this cannot be done by the power of brain, then let it be done by the power of brawn. There have been emergencies when love had need of bayonets and the commanding harmonies of the Golden Rule were belched forth from the mouth of cannon.

As for myself, I would say, better Valley Forge and its desperate sufferings than that the virgin acres of a new continent, the rising hope of an enslaved humanity, should be prostituted to the support of effeminancy and mortgaged to an effete aristocracy. Perhaps eight long years of war was a cheap price to pay for a Declaration of Independence; better perhaps the awful carnage of Gettysburg and the Wilderness than that human beings should continue to be sold as cattle and humble home walls be desecrated by slave owners' lust. Better man should die, aye, and that women should meet the harder fate of living after them than that a government "of the people, for the people, by the people," should cease to be.

But all this is but a vindication of the law of the jungle, for jungle dwellers. Thank God, the jungle men are passing; the day is dawning when the law of the human will obtain among the nations. Baroness Von Suttner was right when she said, "Darwin inaugurated the era of peace." If evolution teaches anything, it teaches the inadequacy of the law of might and the coming supremacy of the law of love. The common sense and the common justice and the common needs of humanity will see war in its true light,—a pauper-maker, a wasting force in the world, which must be left behind like sorcery, witchcraft, the mutilations of the ascetic, and the sacrificial slaughter of the priests of Moloch who passed their own children "through the fire" to placate the anger of the gods.

On the 28th day of April, 1892, Herr Krupp invited the Emperor of Germany to his practice ground at Meppen, and in his presence threw a projectile out of his 9½-inch gun, weighing 400 pounds, that flew 12½ miles in 70.02 seconds. Up to that time this was the highest feat in gunnery; perhaps it has not been greatly excelled since, for science has been busy of late in trying to perfect an armament that will successfully resist the horrible impetuosity of its developed cannon. So far as there was an international significance in that exhibit of ability, the chief significance lay in the fact that the crown had got on the wrong head that day. Herr Krupp, the elder, declined all titles; he preferred

being a master-workman, the great iron-monger of the world, the conqueror of steel, to being a duke or a lord; but he and not the other fellow was king on the testing-ground that day. A shot aimed neither too high nor too low might change the destiny of the Kaiser and his household, but the future of Master Krupp, the crownless king, was quite independent of his guns. Indeed, the gun was but a trifling incident in his mastery of steel. Right alongside of the horrible monster in the Krupp pavilion at our Columbian Exposition, as many will remember, was exhibited his Screw Shaft, made of forged steel for a great ocean steamer, which, with its connection, weighed one hundred and three tons. This steel and not the other was the servant, not only of commerce but of science and fraternity. It was the bond of races, the pledge and measure of the wealth of nations. The exhibition of Master Krupp at our World's Fair reached from a cambric needle, through locomotive wheels, to the screw propellers of ocean greyhounds. In spite of, not on account of, his guns was he welcomed as a member of the great democracy that makes for the wealth of nations, impossible except under the white banners of peace.

The automatic gun of Maxim was another favorite exhibition at our World's Fair. Sweeping a circle of two miles in diameter, that gun would kick itself off seven hundred and fifty times a minute. In later years, however, the inventor has been bending all his forces towards the perfecting of his aerial ship, with a promise of realizing Tennyson's dream of a "Battle in the Skies"—

> "Dripping a ghastly dew
> From the nation's airy navies grappling in the central blue."

But let us hope that before the battleships of the air are realized, Tennyson's other greater vision may come true, and by the growth of thought and virtue, of thrift and conscience, the time shall have arrived when

> "The war-drum throbs no longer, and the battle-flags are furl'd
> In the Parliament of Man, the Federation of the world,
> When the common sense of most shall hold a fretful realm in awe,
> And the kindly earth shall slumber, lapt in universal law."

Then in the interest of that wealth of nations which can come only through health and intelligence, through coöperation and conscience, through the united passion for brotherhood, let us cry, "Away with our standing armies! Let us have done with our war-paint! Let us grow ashamed of our idle pride in gold lace, brass buttons, polished swords and spurs.

The State Board of Charities are begging at the hands of the legislators of Illinois now in session for $700,000 with which to rehabilitate the charitable institutions of the State that they may remove the disgrace which now overhangs this boastful commonwealth. It is doubtful if they will get it. Over half that amount is asked for by the representatives of the militia of the State, and there is little doubt but they will get what they ask, albeit that fund will go largely to pay for the fuss and feathers, the idle show and debilitating parades that go with sham soldiers, that help perpetuate the obsolete dogma that might makes right, and that the glory of a nation lies in its capacity to kill; or, to borrow the phrase of an outgrown chivalry, in its valor on the field of Mars.

The contrary is proved everlastingly true on the pages of history itself. Well has David Starr Jordan said:

> "The institutions of altruism are better safeguards than the conditions of war. The survival of the fittest means the survival of altruism. No nation was ever brushed from the face of the earth because of an excess of brotherly love."

Witness the ascendancy of the defeated nations of history. Greece, like the faithful dog, licked the hand that smote it and taught its conquerors how to live. The defeated Hungarian today dominates in the Austrian councils, and the beaten Celt, the whipped Briton, masters the English cabinet and directs the tastes and the enthusiasms in literature and art of the conquering Anglo-Saxon himself; while Jewry, the worst whipped and most beaten race the sun ever shone upon, is in triumphant evidence in the conquering faiths of the world. Their passing literature has become the permanent scripture, the revered revelation of the civilized world.

Let us then hasten the day when the nations will trust their destinies in the hands of their skilled and toiling workmen rather than in the hands of their idle soldiers. Sweat-begrimed laborers in our fields and factories, not the men in uniforms with burnished buttons and polished bayonets, are to form the national guard of the future. Alas for the country the safe-keeping of whose wealth is entrusted to its armies and navies! All hail to the country that rests both honor and dominion in the hands of its workingmen and women, its fathers and its mothers, its teachers and its preachers!

The signs are auspicious. This very week there reached my study table two publications offering a profusion of matter for these Sermons of Peace. One, a pamphlet, entitled "The Federation of the World," by Walter J. Bartnett, a member of the American Society of International Law, a San Francisco lawyer, in which he sets forth with an encouraging array of figures the mighty strides we are making in these days towards a federated world, the mad figures of military extravagance notwithstanding. He states that the standing armies and navies of the nations of Europe today number 4,000,000. The disarmament of these nations would mean, according to his careful computation, an increment of two billion dollars a year to be applied on public improvements and personal comforts.

The second contribution, the latest word on this subject, is Jane Addams' "Newer Ideals of Peace," just from the Macmillan press. This book, like everything else Miss Addams does, displays a clear mind, a penetrating insight, a fearless power of stating facts. She sees the promise of peace in the growing industrial legislations, in the demand for the protection of children, and the larger place already acquired and the still larger place to be acquired by women in the councils of the nation.

By the time we reach the concluding chapter of this book and even before we have read it, we are already persuaded that there is a passing of the war virtues, and that the soldier himself is honored, as John Ruskin so effectively argues, not because he is willing to kill, but because he is willing to die, when need be, in the interest of the larger self.

Perhaps some of you who listen to or read these studies of war may rise with the feeling that I am the victim of an ideal; that I persist in dreaming impractical things, and that I fail to discriminate between the conditions of the millenium and the grewsome facts of today. Be that as it may, I believe you cannot read Jane Addams' book without being drawn into the thick of the fight, without being ready to go home and begin now to stand up and stand out, now, whenever, and wherever you can, in the interest of those conditions which alone bring real wealth, or

give to wealth any power to bless or to help yourself or others.

In my last sermon I called attention to the protest of President Carroll D. Wright, Cardinal Gibbons, Edward Everett Hale, John Mitchell, Jane Addams, Edwin D. Mead, and others, against the perversion of the Jamestown Exposition to a great military pageant, a display of what their bulletins call "The Enticing Splendors of War!" So far the protest seems to have fallen on dull ears. Judging from the apathy of current journalism, it would seem as though there is still a conspiracy of silence on the part of the would-be leaders of public opinion in regard to this fundamental atrocity, the primal waste of the nations, the supreme cause of poverty and wretchedness and the rags and crimes connected therewith.

All the more glad am I to report that the women of my Tuesday Class in Religion have formulated their protest. I read it this morning, hoping that many of you will be moved to join with them in signing the paper that will at least cause some disturbance in the thought-centers of a few brains:

January 22, 1907.

To the President and Board of Managers of the Jamestown Exposition.

Gentlemen: (We, the undersigned, members of the Study Classes of Abraham Lincoln Centre, Chicago, and their friends, do solemnly protest, as mothers, sisters, daughters and wives, against the reactionary and war-like program of the Jamestown Exposition, as given in the official organ of the Exposition.

Upon women the burdens of war press with cruel weight, and it is to us painful in the extreme to see American youth subjected to the influences destructive of the ideals of peace and misled by the "enticing splendors of war." We believe that the noblest triumphs of our four hundred years of history have been not the events of war, but the progress of industry and the advancement of the arts of peace, and we earnestly petition you as officers of the Exposition to reduce the military display to the inconspicuous place it has heretofore occupied in American expositions.

Some years ago some friends of peace gathered the grewsome relics of our own pitiable home war,—bayonets and buttons, sword plates and scabbards, spurs and buckles, musket barrels and cannon metal, and the bell-makers of Albany undertook to forge it into a great peace bell. The elements were obstinate; twice the cast came out with flaws and cracks, but the third time the blending was perfect and the bell rang clear and strong its notes of harmony. Then the bell started around the world with its message of peace. It encountered commercial, financial, and perhaps diplomatic entanglements. I know not where it is now, but I am sure that eventually the bell will become famous. It will ring its message around the globe, and wherever it rings it will stir devout enthusiasms and awaken high hopes, because it will ring in the interest of a union of head and heart; it will sing the ascendancy of love and will subordinate the part to the whole. It will sing the glory, not of one nation, but of nations; it will ring out the great hallelujahs of joyful peace which will deafen the roar of gun-powder and silence the cannon itself. It will ring an accompaniment to the angel-song of "Peace on earth, good will to men;" it will celebrate the foundation and growth of that wealth that is corporate, organic, national, international, universal, and eternal!

Govern the lips
As they were palace doors, the king within;
Tranquil and fair and courteous be all words
Which from that presence win.

—*Edwin Arnold.*

THE STUDY TABLE

Notes

I think I made a passing note of a book published by George W. Jacobs & Co., of Philadelphia, entitled "Made In His Image," by Guy Thorne. Who is this Guy Thorne? He has written one of the most remarkable books of the period. Its startling originality is equaled only by its force of analysis and its clearly drawn characters. I do not know where you will find a book this side of Shakespeare with more clear cut, vivid and sterlingly original characters than in this volume; yet each one of them stands for a class and is wonderfully well done. The style is as worthy of commendation for its minuteness of description as its aptness of illustration, and never a word too many. But all this comes to nothing as compared with the logic of the book. It is a thoroughly just and evenly balanced debate between the sentimentalists in sociology and the hard logicians. It is not the fault of the author that the astounding experiment which he so powerfully portrays, of absolutely secluding from society the hopelessly degenerate, and compelling them to lead the lives of slaves, is a failure. Neither is he, nor anyone else, to blame that the love of God, as expressed in Jesus, has not saved the world. I wish every minister, that is, every minister who does not know everything already, would read this book. Then, after that, perhaps they will try to solve this great human problem themselves. Understand that I do not feel sure for which this book is most eminent, its keen psychological and sociological power or its brilliant descriptive force.

The *Independent* of January 10 has an article that will stir the readers of UNITY and will be exceedingly helpful, especially to young ministers. It is entitled "The Confessions of an Undistinguished Heretic" (and there are lots of them). The summary of this man's views is as broad as honest investigation can make it, but he goes on inside the church, preaching the truth as he sees it, and claims his right to stay there. The proof that he gives of his being in the proper place is that "The children run to me when I walk the streets. The poor and humble fling their doors open wide when I knock, unbosom their sorrows and their secret joys, and grant me their benediction." He enjoys ministering holy faith to needy souls, and he gave himself at the outset to helping them in the spirit of Jesus Christ, not to wasting his time and his life in trying to demonstrate worthless doctrines. Some of us would like to know this man, and by and by a lot of us old fellows who never broke the breeching, because the breeching did not gall us, will have a big jubilee. In that day we shall know who are the heretics and who are the real preachers of Jesus Christ and Him crucified.

A very clever sort of book comes from A. S. Barnes & Co., of New York. It is another volume by Joseph C. J. Lincoln, author of "Captain Eri" and "Partners of the Tide," and is entitled "Mr. Pratt." The only trouble with it is that it is not so good as its predecessors. It is good enough, however, to be placed with the other two and to be read by those who need a let-up from hard work. The story tells about a couple of first class city chaps who undertook to live "the simple life." Mr. Solomon Pratt becomes a prime factor not only in helping them to do it, but in telling the story of how it is done. There are some

fine descriptions in the book, and if the take-off on "natural living" is not quite fair, it certainly is very shrewd and very suggestive.

From Scribners I am in receipt of Prof. Laughlin's "Industrial America." This is a series of lectures delivered in Berlin under the interchange of professors between Germany and America. The lectures are seven in number and discuss the most living practical industrial questions of the day. No book has reecntly appeared which better illustrates the change in methods of thought which has gone on within the last few years. It was a small audience that twenty-five years ago greeted any such topic as The Banking Problem, The Railway Question, The Trust Problem, The Labor Problem, and Competition With Europe. The common people today are becoming experts on all these questions. Here is a book, written with remarkable lucidity and brightness, which can be serviceable to all classes. The book is boldly, bravely and truthfully a free trade volume. He tells us that New England manufacturers are now working with the Western cattle men for a revision of the tariff. But he does not confine this issue to the mere limits of advantage to manufacturers. He sees what J. J. Hill has been recently asserting that the United States constitute essentially an agricultural people, and that it is the foreign markets that we must secure. Jefferson asserted this in his day; and McKinley died almost with these same words on his lips—namely, that commercial warfare must end, and that we must demand and retain an open door throughout the world. Prof. Laughlin goes so far as to say that the Panama Canal will be a waste of money so far as we are concerned, so long as we forbid others to send goods to us. It will go farther to assist those countries which are willing to admit raw materials free and make reasonable concessions for the return trade of the world. Discussing the labor problem, he insists that the outlook is not good, unless we can develop a better class of leaders. Most of those now in command being not one iota more honorable than the most selfish capitalists.

I have from the same house, Scribners, that delightful book by Barrett Wendell, which may be summed up as American Ideals. He calls it Liberty, Union and Democracy, these three constituting our three great national admirations. The lectures constitute a portion of a course delivered at the Sorbonne and were afterward given before the Lowell Institute in Boston. His style is subtle but clear and attractive. Naming Lincoln and Webster as typical Americans, he wants to know whether Americans existed before the Declaration of Independence. He finds the germ of our national character in Franklin and in Cotton Mather—indeed in all the Mathers. There was a certain something incubating away back in our colonial history which has only blossomed in our most typical statesmen of later date. There was a character slowly forming in the seventeenth century which became characteristic of the eighteenth and nineteenth. The book is cheerful, readable and helpful.

From Little, Brown & Co. I have two more of the books of Anne Warner, "A Woman's Will" and "The Rejuvenation of Aunt Mary." I set a couple of maiden ladies reading these two volumes, with the understanding that they should report. They do not think that either of these volumes are equal to "Susan Clegg and Her Friend Mrs. Lothrop," which is a splendid success. They are slightly enthusiastic over "The Rejuvenation of Aunt Mary." I am quite inclined to agree with them, although they have evidently read my books with a flatiron to hold open the pages while they went on with their sewing. This is a nasty habit, but excusable with novels. This "Rejuvenation of Aunt Mary" gives us half a dozen characters that are thoroughly rich. I am not sure that Aunt Mary ever existed, but I think she ought to exist, quite frequently. "The Woman's Will" will give you good occasion for laughing until care is blown away.

E. P. Powell.

---

*PRISONERS.

An odd combination of weakness and strength lies in Miss Cholmondeley's latest work of fiction. It is weak in its more or less conventional plot, in its melodramatic touches, especially in the earlier chapters, and in certain defects of style and grammatical usage. The following excerpt bears mute testimony to the last named: "But can we blame anyone, be they who they may, placed howsoever they may be, who when first they undergo a real emotion try however feebly to meet it?" (Page 18.) The worst literary Sulphite (as Gelett Burgess characterizes the daring upsetter of rhetorical traditions) would never knowingly let such a murky and inadmissible perversion escape his pen. Nor is this the only instance of grammatical turbidness brought to light by a perusal of the book. Miss Cholmondeley solemnly declares that "Each lived their own life on amicable terms." (Page 13.) We are of course delighted to know that "they" did, but we hardly expect to be told so after the manner of the "sermo vulgaris," even by a "popular" novelist. Again the authoress turns her hero's halo into a chaplet of straw by causing him to say, supposedly in King's English, in a situation fraught with some intensity of emotion: "It was her I went to see the night I was arrested." (Page 322.) Though psychologically explicable, these *lapsus calami* have no standing in the community of letters. Either Miss Cholmondeley's literary editor was perchance sleeping, or the publishers' proofreader delinquent in his duty. Such technical blemishes as these mar what is otherwise a very readable story. Some of the strong points hinted at above are the excellent character delineations of the hero's brother Wentworth, the Bishop, and the heroine's older sister; the well-worked-out details of the story; the carefully planned and effective denouement, and the logical, human and consistent climax at the close of the book.

There is much that is truly dramatic also in this novel, and the portrayal of emotion indicates a more than ordinary power of analysis. The somewhat aphoristic style is well sustained, and occasionally some gem of thought is struck off of deep human interest that atones for rather long intermediate colorless stretches of story-development.

P. S. W.

A THEOLOGICAL NOVEL.

I desire to testify to the merits of "Hargo," a religious novel, of which Rev. F. M. Yates is the author.

I have read the book carefully and I have often made this remark to my friends: "I know of no book so well calculated to liberalize the minds of the people as 'Hargo.'"

The story is surely one of the best I have ever read. It certainly will do great good. Every chapter is a practical sermon, the aim of the author being to give

* PRISONERS, by Mary Cholmondeley. (Dodd, Mead & Co., $1.50.

to its readers a higher, broader and better conception of God, Duty and Destiny.

The book has been published at great cost to its author and deserves, upon its merits, a place in the library of every liberal-minded man in all the land.

As a matter of course the critic will be ready with his criticisms, and possibly justly, too, for the author does not claim to be infallible. Yet the book deserves a large sale and is in every way worthy of the perusal of any and everyone.

As a means of bringing the people into larger and broader views on the subject of religion I have many times recommended it to my friends and shall continue to do so, and am glad that it is to be made available to your readers through the "Lincoln Centre Shop."

Galesburg, Ill., January 23, 1907.

J. B. Fosher.

To England

(*A Prayer that she may speak for Peace.*)

Now is thy foot set on the splendid way;
Hold this hour fast! Though yet the skies be gray,
Lift up they voice to greet the perfect day,
  Speak, England, speak across the trembling sea!

Now is the grandest dawn that ever rose
Touching the clouds to glory; the light grows
White as a star where thy keen helmet glows
  Fronting the morn that makes all nations free.

Speak from thine island throne! Here, in thy Gate,
Now, for thy voice alone, the nations wait:
Speak with the heart that made and keeps thee great,
  Speak the great word of peace from sea to sea.

The nations wait, scarce knowing what they need;
Cold cunning claims their ears for lust and greed!
The poor and weak, with struggling hands that bleed,
  Pray to thee now that thou wilt set them free.

The poor and weak uplift their manacled hands
To thee, our Mother, our Lady and Queen of lands;
Anguished in prayer before thy footstool stands
  Peace, with her white wings glimmering o'er the sea.

Others may shrink, whose naked frontiers face
A million foemen of an alien race;
But thou, Imperial, by thy pride of place,
  Oh, canst thou falter or fear to set them free?

Thou that hast dared so many a thunder-blast,
Is all thy vaunted empiry so soon past?
First of the first, art thou afraid at last,
  To hold thy hands out first across the sea?

Not for such fears God gave thee thy rich dower,
The sea-wrought scepter and the Imperial power!
Ages have shed their blood for this one hour,
  That thou might'st speak and set the whole world free.

Thou, thou alone can'st speak; thou, thou alone,
From the sure citadel of thy rock-bound throne;
Trust thy strong heart! Thine island is thine own,
  Armed with the thunder and lightning of the sea.

Fools prate of pride where butchered legions fall;
Peace has one battle prouder than them all
(England, on thee our ringing trumpets call!)
  One battle that shall set the whole world free.

Speak, speak and act! The scepter is in thine hand;
  Proclaim the reign of love from land to land;
Then, come the world against thee, thou shalt stand!
  Speak, with the world-wide voice of thine own sea.

—*Alfred Noyes, in The Spectator, London.*

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. * * * And let us with caution indulge the supposition that morality can be obtained without religion.

—*Washington's Farewell Address.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

Rev. C. A. Osborne, Secretary.

To whom all contributions for this Department should be sent.

Has The Congress a Mission?

In spite of all the good words of many friends and the manifest achievements of the past, the question is constantly recurring, What is the mission of the Congress? What need is there for an organization of this kind and what relation does its work bear to the normal work of the organized church?

Taking the last question first, the Congress of Religion strives, in the truest and most sincere way to be all things to all men if by any means it may help forward the one Kingdom of our common Father. It has no dogma to defend, no axe to grind, no ecclesiastical ambitions. It most cordially welcomes to its fellowship the conservative and the radical, the Jew and the Christian, the Catholic and the Protestant—whenever and wherever there are hearts large enough, minds catholic enough, devotion Christlike enough, to co-operate with other seekers after God unto the realization of his Kingdom on the earth. In our last convention in Chicago we actually had a genuine "love feast" which included the extreme conservative as well as the radical type. Differing absolutely in theology we were none the less able to hold fast to God and remain brothers, while we planned and prayed and agreed to work together for the upbuilding of the Kingdom of righteousness and truth on the earth.

The high and holy purpose of the Congress of Religion is to proclaim the spiritual life as the abiding reality of earth, religion as the supreme dynamic in human history, and to voice the cry of human need as the challenge and the bugle call to the co-operative activity of all who believe in the Fatherhood of God and the brotherhood of man. While we rejoice in all federations of churches and still more in the union of denominations and the elimination of dogmatic differences, our efforts are not expended in these ways, but rather in the more immediate and more ultimate co-operation of all religious forces against the great armies of iniquity.

Co-operation is the watchword of our day. Business men are working together; capital and labor are both forming unions of offense and defense. Even nations are able to work together against a danger which threatens the peace of the world and the progress of humanity. In America we find the saloons and the brothels, the speculators and the gamblers, the genteel robbers and anarchists of high finance, the vast and varied forces of greed and passion, of debauchery and iniquity—all ready to pool their interests and work together for those common ends which make for the destruction of the God-imaged manhood and womanhood in our national life! But the church of the living God, the disciples and the champions of truth and righteousness, of peace and purity, of the sanctity of the home and the nobility of human life—this army of the God and Father of us all, is divided into opposing camps that are envious and critical, oftentimes openly hostile to each other, while the awful cries of human need seem to fall on deaf ears and hearts of stone!

The Congress of Religion hopes to be of some service in opening a pathway for the hosts of righteousness and truth, of goodness and God, to march together to the service and the ministry of our Father's children who are suffering and sinning in the harvest fields of earth. Brethren, there is a great work to be done almost unattempted and the only adequate invitation is: Whosoever will let him come, let him pray and let him work that the Kingdom may be realized. And let us beware how we, whose names happen to be written on the roll of an orthodox church, make bold to cry "unworthy" when one comes to fight by our sides.

The battle of the dogmas and the clash of creeds sounds round the earth, drowning the cry of human need and detracting from the battle with iniquity. There is honor among thieves, brotherliness among rogues—civil war among Christians! How long, *how long,* must the Kingdom wait for those disciples who forbid little children and all others who "follow not us" (belong not to our church), to learn that "by their fruits ye shall know them" and that "as many as are lead by the Spirit of God are the sons of God"? The Congress of Religion is predominatingly orthodox, fundamentally Christian, but it scruples not to sit at a publican's table or to eat with sinners, much less does it withhold fellowship from the descendants of the Hebrew prophets, or the disciples of Channing and Parker, of Whittier and Wm. Penn, or the various modern prophets of faith and life. It believes in the goodness of God and of his children and invites them all to work together for and unto his Kingdom. O brother, friend, to whom ever these words come, *will you help?* C. A. O.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Investigations Overdone?

Chairman Shonts has taken the position publicly that too much Federal investigation will result in a large crop of receiverships to the detriment of thousands of small investors. There is a kernel of truth in this that a zealous administration will do well to consider in its grand corporation round-up. We concede that railroad stocks have been and still are diluted at the public watering trough; that their Wall street prices are more than their actual value; that financial geniuses have been and still are unmoral, piratical and power-drunk, and that the octopus needs pruning; at the same time, in seeking to bring about these corporate reforms, unquestionably desirable and necessary in large degree, paternalism should not forget that growth and change are slow, and that those who "point with pride" to economic truth as crystallized in the past are as important a factor in commercial economy as are those who "view with alarm" and are seeking *res novas* with unseemly haste.

Women and the Ballot in England.

The public demonstration—to put very mildly what was really a mob-riot—of the women in England last week in behalf of their claims for suffrage is in striking contrast to the more peaceful methods of convention and formal protest in vogue in this country. Such a convention has been in session this past week here in Chicago, the City of Conventions, ergo the Windy City. In extenuation of the truly Celtic behavior of our English sisters it has been urged that the national temperament of Britain should be taken into account, that in no other way could the women succeed in cutting the British phlegm and securing an effective hearing. If this is so then the American temperament is something to be thankful for!

Female Suffrage in Chicago.

Anent female suffrage it should be noted, with either consternation or satisfaction, that women will not vote in Chicago under the new charter. The charter convention at one of its final meetings was opposed to the incorporation of an article in the new charter giving to women the privileges of the electorate. As a compromise it was moved that the woman suffrage proposition be made the subject of a special bill to be presented by the charter convention to the Illinois legislature. The vote on this motion was a tie, the chairman having the deciding vote. He voted "nay."

The State Insane.

The attention of the commonwealth of Illinois is being focused to an unusual degree upon the state charitable institutions by reason of the forcible recommendations of the State Board of Charities. This board is calling loudly for popular support of its advocacy of an appropriation of over seven million dollars to be expended during the next two years for the improvement of our state institutions, more especially the insane asylums. Dr. Billings, whose reputation as an expert lends great weight to his words, declares that our asylums should be reorganized on a modern basis; that the insane should be treated not in mediaeval style as prisoners but with modern scientific care with a view to bringing about a cure; that hydro-therapeutic treatment should be adopted in all the state institutions, and that a psychopathic institute should be established in connection with our asylums, where mental diseases can be studied by physicians. These recommendations should be given full and careful consideration by our law-makers at Springfield and not relegated to some committee room shelf. The question is not one of politics or of sentiment, but of the broadest humanity.

Chicago's Next Mayor.

The two chief political parties in Chicago are busy with preparations for nominating their respective candidates for mayor. Present indications point to the nomination of Postmaster Busse by the Republicans with practically no opposition. It is stated that Mr. Busse will stand unequivocally for the popular ratification by referendum of the settlement traction ordinances passed last week by the city council over the mayor's veto in a spectacular blaze of verbal pyrotechnics. The Democratic nominee is more or less of an uncertainty at present writing. Mayor Dunne and ex-Mayor Harrison are the leading possibilities. Both are angling with all their skill for the chance to be the first four-year mayor, and are assiduously courting the coy politicians who have a "bunch of influence" of any size to deliver. Perhaps one of these same professionals has an embryonic aspiration *ad excelsiora* himself, and is holding off for a popular summons. That the traction question in some form or other will be one of the thickest planks in the platform of both parties is a foregone conclusion.

Electric Train Wreck.

More victims were sacrificed to the Moloch of speed in a frightfully gruesome wreck on the New York Central last Saturday night just out of New York City. Too much speed with too light cars seems to account for the calamity. Human life is lightly held in our country. This thesis has lately been quite conclusively established and explains our high homicide rate, our high railway accident rate, and our criminal disregard of the adoption of safety appliances wherever they involve "loss of time." Is the American tendency to "make time" or "save time" growing? The railroad casualties for 1907 to date, six weeks, already outnumber those for the whole year 1906!

Japanese Exclusion.

Washington dispatches announce the adoption by the Senate without a roll call of "the conference report on the immigration bill." The significance of this statement lies in the fact that the bill contains Mr. Roosevelt's solution (by "restricted immigration" at the President's discretion) of the California-Japan dispute over the school question in San Francisco. Considerable opposition was shown on the part of Southern Senators, who feel that the President has made a muss of the whole affair, and that absolute and unconditional Japanese exclusion is the only ultimate solution. However that may be, the crisis is over for the nonce, the incident is whitewashed until the next storm, and a diplomatic victory scored of importance, if the House and Japan concur. Whether they will deponent saith not.

Mr. Mallock's Lectures.

In his lectures on socialism at Columbia University Mr. Mallock is pricking without remorse and in a manner most convincing some of the choicest bubbles of socialism—if one really knows what that word means specifically. Mr. Mallock's defense of what is evidently his own working hypothesis in sociology is masterly, and is attracting wide attention. Perhaps this "multum in parvo" may be stated as follows: "All men ought to be born 'free,' and they ought to be born 'equal,' in respect to rights and opportunity. They are not and they never will be born free in respect to gifts and capacity."

Longfellow's Centennial.

The celebration of the one hundredth anniversary of Longfellow's birth on the 27th inst. will be and should be an event of national importance. While it is conceded that Longfellow was not a man of great "original poetic force," that he was "sensitive rather than creative," that he wrote for the young, for the people rather than for the elect, yet his place as one of our American immortals is gradually becoming more and more assured. He was not a poet of literary finesse, of subtlety or of concealed charm. His "Puritan purity" is everywhere in his work. "He rarely used the literary dialect; he used habitually the universal language." He wrote not for marauding bands of destructive critics and professional literary flaw-pickers, nor for the erudite, but for the humble soul, hampered by circumstance, groping for intellectual refreshment, seeking encouragement, that craves some simple and pure Pierian draught unmuddied by convention or obscurity. Into such a soul (and its name is legion) Longfellow gravitates naturally, and that is why he is perhaps preëminently the poet of children and the home. He sounds a note that is vigorous, imaginatively intelligible and domestic.

P. S. W.

Summer Plans For Summer Rest

We ask our readers to take special note of the Congress calendar and of the dates connected therewith found on the last page of this issue. It will be seen that the Congress of Religion has been given space in the Lithia Springs Chautauqua, in charge of Rev. Jasper L. Douthit, and in the Tower Hill Summer School, led by Jenkin Lloyd Jones. The Congress program in each place will be in charge of the secretary, C. A. Osborne, to whom all correspondence should be directed. At Lithia Springs the usual varied program of attractions will be pursued. At Tower Hill Mr. Jones' work will consist of a study of the Apocryphal literature, or the Hebrew Religion Meeting the Classical World. The work will be of a normal character, and the experiences with the religious classes at the Abraham Lincoln Centre, Chicago, this season, proves that it is good pedagogical material. Children and adults are interested. The usual work in Browning, Ruskin and nature studies will be pursued.

For further particulars concerning the work at Tower Hill, address Mrs. Edith Lackersteen, Abraham Lincoln Centre, Chicago.

THE HOME

Helps to High Living

SUN.—The optimist is a better reformer than the pessimist; and the man who believes life to be excellent is the man who alters it most.

MON.—It is not enough that [a reformer] should think injustice distressing; he must think injustice *absurd*, an anomaly in existence, a matter less for tears than for a shattering laughter.

TUES.—The real great man is the man who makes every man feel great.

WED.—As we grow older we learn the special thing we have to do.

THURS.—If flattered or let alone our kindliest fault can destroy our kindliest virtue.

FRI.—The true way to overcome the evil in class distinctions is not to denounce them as revolutionists denounce them, but to ignore them as children ignore them.

SAT.—So far as he [Dickens] could prevent it he never permitted a day of his life to be ordinary.

—*From "Charles Dickens; A Critical Study," by C. K. Chesterton.*

When the Days Begin to Lengthen

The days are growing longer, though the world is white with snow,
And the spring is drawing nearer, though the winds of winter blow;
All the sparrows in the hedges twitter "Courage," as I pass;
I can hear the dandelions pushing upward through the grass.

The sun is swinging northward, and the days are lengthening,
The lilac buds are swelling with the joy they are to bring;
Every morning gives a promise, though the winds of winter blow,
And there's hope in every sunset, though the world is white with snow.

—*S. E. Kiser.*

A Year of the Consumers' League

At the sixteenth annual meeting of the Consumers' League in New York at the Hudson Theater, on January 31, Mrs. Maud Nathan, the president of the league, reported that the committee of investigation has made over one hundred and fifty visits to factories and stores and that six new stores had been added to the white list. As a result of the campaign of the league, the past Christmas, she said, had been one that brought less hardship to the workers than any before. Another class of children as yet outside the reach of the law is the children working in the tenements, said Mrs. Nathan.

A particularly sad case of a little girl only seven years old was discovered who, ever since the age of three, had been compelled to sit with legs crossed, pulling out basting threads. Her limbs had become so contorted from lack of use that it became necessary to send her to a hospital for an operation. Cases within the reach of the law are being vigorously dealt with by the labor commissioner, but he is often hampered by the decisions of the courts.

A recent investigation shows the following prices paid to the workers for garments made under the sweatshop system in New York city: Children's flannel dresses, with three strips of inserting, 35 cents a dozen; infants' dresses retailing for $2.99 apiece brought in to the workers only 42 cents a day, for fourteen hours' work. For making French knots and feather stitching on fine infants' dresses, the workers received 10 to 12 cents a day for fourteen to sixteen hours' work. The contrast between the price paid for work and material, and the price demanded of the purchaser in the retail market, gives much food for reflection. It seems to emphasize the wisdom of the Consumers' League's efforts to crush out the sweatshop system of work.

The clothing industry is the fourth largest manufacturing industry in the United States, and employs over 300,000 workers, its product amounting to $600,000,000. Is it not, therefore, clearly the duty of conscientious consumers to use their united interests in the direction of uplifting the toilers who are engaged in this, one of our greatest and most profitable industries, and whose present standard of living is notoriously low?—*From Charities and the Commons.*

The Song-Sparrow

There is a little bird I know so well
  It seems as if he must have sung
  Beside my crib when I was young;
Before I knew the way to spell
  The name of even the smallest bird,
  His gentle-joyful song I heard.
Now see if you can tell, my dear,
What bird is it that every year
Sings "sweet-sweet-sweet—very merry cheer."

He comes in March, when winds are strong
  And snow returns to hide the earth;
  But still he warms his heart with mirth
And waits for May. He lingers long
  While flowers fade and every day
  Repeats his small, contented lay;
As if to say, we need not fear
The season's change, if love is here
With "sweet-sweet-sweet—very merry cheer."

He does not wear a Joseph's coat
  Of many colors smart and gay;
  His suit is Quaker brown and gray,
With darker patches at his throat.
  And yet of all the well-dressed throng
  Not one can sing so brave a song.
It makes the pride of looks appear
A vain and foolish thing, to hear
His "sweet-sweet-sweet—very merry cheer."

—*"The Builders and Other Poems," by Henry Van*

In South Georgia

Mr. B. T. Harper, of Southbridge, Mass., gives the following interesting experience:

"The fact that dogs have a way of communicating news to one another was demonstrated to me in a very singular and amusing fashion about four years ago. It was in South Georgia, where as yet little provision is made for the comfort of domestic animals, where during cold, wind-swept nights, shelterless cows and mules wander about restlessly, where chickens and turkeys roosting on leafless trees fill the sharp air with their plaintive voices, where dogs and other domestic animals must seek their own night quarters as best they can. One of those bitter, cold nights, such as a cold wave often brings, I heard at our front door the unmistakable sounds of scratching and whining, and found upon opening, two of my little neighborhood friends, a pug and little terrier, asking admission to all appearances. In face of the cruel cold it was granted them, and they were welcome to share the comfortable quarters of my own two dogs. In the morning they took their departure. But how great was my astonishment to see them return the following evening and accompanied by a large Irish setter, who likewise wagged admission to the warm quarters he seemed to have knowledge of.

"If there were any doubts as to whether these hospitable night lodgings were discussed among the shelterless dogs of the neighborhood, these doubts were removed on the third night when my three tramps returned, their number increased by another pug and an old pointer. The mute but eloquent language of their wagging tails, the humble appeal in their sincere eyes were certainly amusing.

"With my own two pets and these five tramps I had now seven dogs stretched out comfortably before my dining-room grate. But with their irreproachable behavior and their many ingratiating ways, they had insured for themselves a welcome at our house as long as the cold spell lasted, which was nearly a week. As soon as the cold subsided they returned no more. Is not this good evidence of the power of communication among our speechless friends?"—*Boston Herald.*

PUBLISHED WEEKLY

UNITY

ESTABLISHED 1878

THE UNITY PUBLISHING COMPANY

ABRAHAM LINCOLN CENTRE

Entered at Chicago, Ill., Postoffice as Second Class Matter

$2.00 PER ANNUM

SENIOR EDITOR: JENKIN LLOYD JONES
ASSISTANT EDITOR: EDITH LACKERSTEEN
DEPARTMENT EDITORS: CYRUS A. OSBORNE, MRS. WM. KENT

THE WATCH TOWER:
Theodore D. Bacon
Willard B. Thorp Payson S. Wild

Editorial Contributors
Jane Addams
Wilson M. Backus
James A. Blaisdell
Richard W. Boynton
Fred'k W. Burlingham
Francis A. Christie
Joseph H. Crooker
Robert C. Denison
John Faville
Fred V. Hawley
Chas. R. Henderson
Emil G. Hirsch
Newton Mann
E. P. Powell
Granville Ross Pike
Wm. M. Salter
Albion W. Small
Frederick Starr
Joseph Stolz
Hiram W. Thomas
Oscar L. Triggs
Eugene G. Updike
Fred Alban Weil
R. A. White

THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE CAMPAIGN AGAINST ABSINTHE.—Some months ago, in one of his Swiss letters, if I remember rightly, Mr. William E. Curtis discussed the alarming prevalence of the absinthe habit and pointed out that the Swiss government, having a monopoly on absinthe, was making the deterioration of its people a source of revenue. I have not his letter by me and do not pretend to quote him exactly, my only point being to recall this fact of a government monopoly in connection with the great popular movement in Switzerland, as well as France, to secure absolute prohibition of both the manufacture and the sale of absinthe and all kindred liquors.

In Switzerland this movement has taken the form of a determined and widespread demand for a *federal initiative.* This is, in other words, a demand that the government shall formulate such a prohibitory law and submit it to the Swiss people for their approval. The case is an interesting illustration of the utility of the *initiative* and the *referendum* as employed in Switzerland. The petition for the federal initiative must have a minimum of 50,000 signatures. Official announcement of the receipt of that number was made as early as the 15th of November last. At that time the collecting of signatures was far from complete; the large cities had not sent in their lists and some of the important ones, notably Geneva and Zurich, had scarcely begun upon them. The results as reported at that time by cantons were most encouraging. In many of the small communes more than half the voters had signed the petition, and there seemed good reason to hope that the 50,000 signatures would be easily doubled. By December 20 the number of inscriptions was over 115,000 and in its issue for January 26 the *Signal de Genève* announces a grand total of more than 166,000 for Switzerland as a whole, and of 4,300 for the single canton of Geneva. The ultimate total, it adds, will not be known for several days.

Commenting upon this magnificent showing, the same paper observes: They were right who believed that the absinthe question had become one of the vital issues of the day occupying the attention not merely of a few moralists, but of the entire population of the country and stirring it to the depths. The unprecedented success of the present movement, it continues, is much more than a tremendous moral defeat for alcoholism, it is a warning to the Federal Council itself, holder of the alcohol monopoly. The tardiness of the federal government in expressing itself in regard to the law passed with so much zeal by the Grand Council and by the people of canton Vaud, has been noted, and even commented upon here and there with considerable warmth, but on the whole public opinion was inclined to allow a reasonable time for the serious study of a question where economic interests of a certain importance were involved; it will surely view with no kindly eye, however, anything which seems to indicate an intention to let matters drag unduly.

The Confederation must not forget that over and above it is moral obligation, which it has no right to put aside, it finds itself face to face with a direct responsibility by virtue of the monopoly it holds. In a word, the Confederation itself is financially interested in the sale of absinthe and this fact requires that it should give evidence of the very loftiest views and even of the greatest abnegation, if necessary, to place itself above all suspicion of putting fiscal considerations before those bearing upon the welfare of the nation, its physical health and ethical nobility. Any hesitating or equivocal attitude on its part will be judged with extreme severity; on the other hand, there will be a certain grandeur in its entering courageously into the spirit of the situation and putting itself, with the very effective means of action at its disposal, at the service of this great cause: the diminution of alcoholism in the midst of the Swiss people, the decrease of the sale of its own merchandise in so far as it is a maleficent beverage. This will be the way—and the only way—to prove that it acted from a sincere regard for the highest good of the country when, to combat, as it said, the abuse of drink, it caused to be put into its hands that possibly efficacious—though nothing has yet proved it so—and assuredly that most dangerous weapon, the monopoly on alcohols.

France is engaged in the same struggle. The campaign there is being carried on by certain influential papers. The *Matin* and the *Temps* have been particularly active in pointing out the evils due to absinthe. Though this has sometimes been done with startling headlines and in rather sensational fashion, it has doubtless made some impression on those not yet addicted to that drink.

French doctors and lawyers, as a rule, are particularly outspoken on the subject, both these classes having constant occasion to observe professionally the moral and physical deterioration due to the use of absinthe. *Le Matin* has been publishing a series of expressions on the subject from the pens of prominent physicians. The medical profession would seem, from these utterances, to be almost unanimously of the opinion that increase of taxes or licenses as a remedial measure will be practically futile and that the only hope lies in absolute prohibition of the manufacture and sale of absinthe and all similar beverages.

Professor Astre, a member of the institute, director of the laboratory of the *Ecole des Hautes Etudes,* says: Am I opposed to absinthe? Where is the physician who is not? Alcoholism, and consequently absinthe, not only effects posterity, but it diminishes the power of resistance of the organism and increases morbidity and mortality. The depressing thing to admit is that France is the foremost country in the world in regard to the abuse of this poison. I doubt if the tax can produce a prohibitive effect. To my mind there is but one remedy: the suppression of the traffic. I do not believe that the government will dare to proceed to that extremity.

Professor Charrin, professor at the College of France and likewise a director in the *Ecole des Hautes Etudes,* speaks even more strongly. He says: Alcoholism is the poison of which France is dying. In a few years, unless something is done, we shall have in France a population of degenerates and madmen. Insane asylums are overflowing with these wretched victims of absinthe and the public authorities have to consider the erection of new hospitals.

Two drafts of laws upon this matter have been presented to the French Chamber of Deputies. The first, to take effect six months from date of promulgation, prohibits the manufacture and sale of essences and liquors having absinthe as a basis. The penalties for all who shall manufacture, expose or place on sale such essence or liquors, are impris-

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

UNITY PUBLISHING COMPANY.

A Fine Electric
Stereopticon
At Half Price
ADVERTISING MANAGER UNITY
Lincoln Centre, Chicago

onment for not less than three months nor more than two years, with a fine of not less than 500 francs nor more than 10,000 francs, or either one of these penalties singly.

The other project is less clear in its provisions, referring, as it does, to a pure food law, the text of which is not before me. I am not informed whether either of these bills has been acted upon.

M. E. H.

RHEUMATISM

And similar troubles respond most quickly to external treatment. The sudden success of Osteopathic physicians is due to the Swedish massage used by this school. Prof. L. S. Bliss has treated several friends of UNITY using Swedish movements, Hydro-Therapeutics and electricity with success. He does not claim to cure everything but has an established reputation among physicians for his type of treatments. All rheumatic and paralytic affections, sprains and bruises, enlarged or stiffened joints, etc., can be treated at the homes of patients with great success. Inquiry can be made of Mr. Osborne at UNITY office.

CONSCIENCE CALLS

A series of five sermons, by Jenkin Lloyd Jones, recently printed in UNITY and received with more than usual favor. This series is now printed in book form, tastefully bound in paper. Sermon topics:

1. The Call of the City.
2. The Call of the Church.
3. The Call of the Home.
4. The Call of the Individual.
5. The Call of the State.

This booklet is 12 mo., 72 pages, and will be sent postpaid for 25 cents.

UNITY PUBLISHING CO.

Hammond Typewriter FOR SALE A BARGAIN
UNITY OFFICE

Prof. L. S. BLISS

Expert Swedish and Osteopathic Massage, Electro-Therapeutics, Radiant Heat, Physical Culture Movements.

Special attention to Rheumatism, Sprained Limbs or Jornts, Indigestion, Constipation, Nervous Disorders.

Treatment at Patient's Residence.

Refer by Permission to
Edward Swift, 50th and Greenwood Ave.
D. A. Eacult, 18 Woodlawn Park.
D. B. Woodbury, 4328 Lake Ave.
Dr. C. Davidson, Reliance Building.
Dr. T. Murphy, 100 State Street
Dr. E. Pettijohn, 5034 Washington Ave.

Residence 3410 Calumet Avenue
PHONE DOUGLAS 4168

BEHOLD THE CHRIST!

The Epic of the New Theism, the Gospel of Love, deals with the super-conscious plane.

Personages: The Blessed One personates the Higher Self: and Alindah, the awakened soul, sitting at the feet of the Blessed One taking knowledge.

PARTS I, II, III, IV,

In Dec., Jan., Feb. and March Nos. of

"THE DIVINE LIFE"

Edited and Published by
CELESTIA ROOT LANG
4109 Vincennes Ave., Chicago

One Dollar Per Year Single Copy, 10c
Sample Copy FREE

Lincoln Centre Shop
Abraham Lincoln Centre, Chicago

HOSPITALITIES.

Guest-Room Welcomes. Medieval designs by Robert Wilson Hyde. Richly illuminated in various harmonious colors. Printed on hand-made cards of Japan vellum, deckle edges. Size 11x 14. Enclosed in envelopes. Each, 50 cents net. Postage, 4 cents.

No. 1. Old Welsh Door Verse.

Hail Guest! We ask not what thou art,
If Friend, we greet thee, hand and heart,
If Stranger, such no longer be.
If Foe, our Love shall conquer thee.

No. 2. Sleep Sweet Within This Quiet Room.
(Too well known to repeat.)

No. 3. Bring Here No Tattle In.

Bring here no Tattle in, nor take none out,
So may the Love of God dwell in this House.

No. 4. Some Hae Meat.

Some hae Meat and canna eat,
And some wad eat who want it,
But we hae Meat and we can eat,
So let the Lord be thankit.

Artistically Framed, $1.50 Express Extra

Did "Uncle Tom's Cabin" free the Slaves

A man is but a small part of a man, who feels compelled to think and believe as some power would constrain him. "Hargo" can break the shackles and liberate the mind. "Hargo" is but a novel of West Virginian life, a minister for the leading hero, and a minister who has suffered as a heretic, for the writer.

There is no book that can be more effectively handled by those who are interested in current religious thought. Buy a copy of "Hargo" and loan to your friends. Tastefully bound in cloth and gold, 383 pages, price only $1.00. In paper cover, 25c.

Order from Lincoln Centre Shop.
ABRAHAM LINCOLN CENTRE,
CHICAGO.

Every mother of young children should have a copy of
The Little Child at the Breakfast Table,
By William and Mary Gannett.
Price 20 cts., postpaid.

Scrap Books.
Large ones, special covers, 100 pages.
Red and blue for children.
Gray, green and white for grown-ups, each $2.00.
Other style, 50 cts. to $1.25.
LINCOLN CENTRE SHOP,

Practical Courses in Social Work

TRAINING BY PRACTICAL SPECIALISTS

For truant officers, and all engaged or interested in the prevention and treatment of

JUVENILE DELINQUENCY

Conducted by Henry W. Thurston, Chief Probation Officer, and others. Wednesdays, 4:30 p. m., Jaunary 9-June 19, 51 La Salle St.

For charity workers, friendly visitors, managers and friends of charitable agencies in

THE CAUSES AND RELIEF OF DEPENDENCY

Conducted by Sherman C. Kingsley, Chicago Relief and Aid Society, and Ernest P. Bicknell, Chicago Bureau of Charities. Mondays, 4:30 p. m., January 7-March 25, at 51 La Salle St.

For all interested in the bettering industrial relationships and conditions in factories and stores, organizations of employers and employes.

THE SOCIAL ASPECTS OF INDUSTRIAL ORGANIZATION

Conducted by Graham Taylor. Tuesdays, 8 p. m., January 8-March 26, at Chicago Commons, Grand Ave. and Morgan St.

For further information address

CHICAGO INSTITUTE OF SOCIAL SCIENCE
GRAHAM TAYLOR, Director. 180 Grand Ave., CHICAGO

HAND SAPOLIO
FOR TOILET AND BATH
Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every washstand.
ALL GROCERS AND DRUGGISTS

CLUBBING OFFERS

For the purpose of securing new subscribers to UNITY we have arranged a most remarkable and enticing list of clubs. Write for our price on any club of standard publications you want.

OUR HALF-PRICE LIST

World's Work	$3.00	All for $3.50
McClure's	1.00	
Delineator	1.00	
UNITY (new)	2.00	
	$7.00	
Review of Reviews	$3.00	All for $3.50
Cosmopolitan	1.00	
Woman's Home Companion	1.00	
UNITY (new)	2.00	
	$7.00	
The Reader	$3.00	All for $3.25
World Today	1.50	
UNITY (new)	2.00	
	$6.50	
Current Literature	$3.00	All for $5.50
"Winning of the West," 6 vols., by Theo. Roosevelt. Ooze leather, ex. ppd (premium)		
World Today	1.50	
UNITY (new)	2.00	
	$6.50	
Pilgrim Magazine	$1.00	All for $4.00
Christy Hoe Razor (Premium)		
Review of Reviews	3.00	
UNITY (new)	2.00	
	$6.00	
World Today	$1.50	Both $1.75
UNITY (new)	2.00	
	$3.50	
Outing Magazine	$3.00	Both $2.50
UNITY (new)	2.00	
	$5.00	
American Magazine	$1.00	Both $1.50
UNITY (new)	2.00	
	$3.00	
Outing	$3.00	All for $3.75
Ainslee's	1.50	
Home Magazine	1.00	
UNITY (new)	2.00	
	$7.50	
Woman's Home Companion	$1.00	Both $1.50
UNITY (new)	2.00	
	$3.00	
Outing Magazine	$3.00	All for $4.00
Ainslee's	1.50	
World Today	1.50	
UNITY (new)	2.00	
	$8.00	
St. Nicholas (new)	$3.00	All for $4.50
Review of Reviews	3.00	
Success	1.00	
UNITY (new)	2.00	
	$9.00	
Review of Reviews	$3.00	Both $2.50
UNITY (new)	2.00	
	$5.00	
World's Work	$3.00	All for $5.75
World Today	1.50	
Outing	3.00	
McClure's	1.00	
Delineator	1.00	
UNITY (new)	2.00	
	$11.50	
Saint Nicholas (new)	$3.00	All for $4.75
Reader Magazine	3.00	
World Today	1.50	
UNITY (new)	2.00	
	$9.50	
World Today	$1.50	All for $2.25
The Pilgrim	1.00	
UNITY (new)	2.00	
	$4.50	
Harper's Bazaar	$1.00	All for $2.00
Cosmopolitan	1.00	
UNITY (new)	2.00	
	$4.00	
The National Magazine	$1.00	Both $1.50
UNITY (new)	2.00	
	$3.00	
St. Nicholas (new)	$3.00	All for $3.65
UNITY (new)	2.00	
Success	1.00	
Woman's Home Companion	1.00	
	$7.00	
Review of Reviews	$3.00	All for $3.00
Cosmopolitan	1.00	
UNITY (new)	2.00	
	$6.00	

A few other sample clubs for old or new subscribers:

World's Work	$3.00	All five for $6.95
Literary Digest (new)	3.00	
McClure's	1.00	
Delineator	1.00	
UNITY	2.00	
	$10.00	
Atlantic Monthly	$4.00	All five for $11.90
Scientific American	3.00	
Outlook	3.00	
Review of Reviews	3.00	
UNITY	2.00	
	$15.00	
Century	$4.00	All five for $8.45
Review of Reviews	3.00	
World Today	1.50	
American Magazine	1.00	
UNITY	2.00	
	$11.50	
Current Literature	$3.00	All four for $6.90
"Winning of the West," Roosevelt, 6 vols., ppd. (Premium)		
Review of Reviews	3.00	
UNITY	2.00	
	$8.00	

☞ Add 15c to person checks for exchange.

Subscriptions may begin at any time. Make all drafts or money orders payable to **UNITY PUBLISHING COMPANY**

Your Property

should have careful and intelligent attention. Is it being handled in that manner now?

If not, suppose you give us a trial

We pride ourselves on our record. Our clients and our tenants are our best advertisers.

REAL ESTATE, RENTING, LOANS and INSURANCE

L. M. SMITH & BRO.

Cor. Oakwood and Drexel Blvds.

Phone Douglas 848. CHICAGO

THE IDEAL MAGAZINE

For the lover of nature's beauties in forest and home

Monthly, $4.00 Per Year

SPECIAL OFFER:

Country Life, Review of Reviews and Unity (new), regular price $9.50, only..... $5.25

SPECIAL

The Great Farm Group

Unity (new)	$2.00
Kimball's Dairy Farmer	.40
American Poultry Journal	.50
American Farmer	.50
Farming	1.00
	$4.40

ALL FOR $2.50

Also, for immediate subscriptions, the publishers of "Farming" will send free a portfolio of six large, beautiful pictures by Walter Tittle.

Address, UNITY PUB. CO.

CLEANING DYEING

such as

Silks, Satins, Dresses, Suits, Rugs, Lace Curtains and Laces

can be done properly and without risk to the customer by

SCHUMANN & COMPANY

3954 Cottage Grove Av., Chicago

Telephone Douglas 1442

IF

You realize that three requisites of a good laundry are

Uniformly Good Work

Businesslike Methods

and

Prompt Service

try the

Anchor Laundry Co.

(Incorporated 1893)

4211-4213 STATE STREET

Telephone Oakland 1516

BORDEN'S

Condensed Milk
Fluid Milk
Cream and
Buttermilk

All Bottled in the Country

BORDEN'S CONDENSED MILK CO. 627-633 East 47th Street

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

Finest Cream Butter Churned Daily
Choicest Buttermilk

So. Side:
4221-29 State Street

CHICAGO EVANSTON OAK PARK

PFLEIDERER'S

Christian Origins

Translated by DANIEL A. HUEBSCH, Ph. D.

REDUCED PRICE, $1.50 NET

"The most important religious work that has appeared in the last year."—The Arena.

SEND FOR LIST OF PUBLICATIONS and special circular of above book.

B. W. HUEBSCH, New York

Muir CHICAGO ESTABLISHED 1865

Flowers for All Occasions

4647 Grand Boulevard
Phone Oakland 319

3530 Michigan Ave.
Phone Douglas 319-538

M. WILSCHKE PHOTOGRAPHER

Phone, Doug. 7380 3523 Cottage Grove Ave.

Bernet & Co. ELECTRICIANS & LOCKSMITHS
Fine Residence Work Especially
3985 COTTAGE GROVE AVE. Phone Douglas 1136

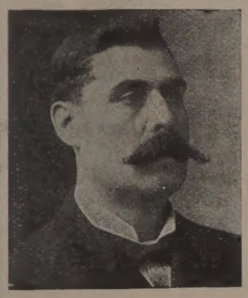
GOOD SHOES LOW PRICES
Coman & Munger
Phone Doug. 6577 3948 Cottage Grove Ave.

For High Class Work Try **Bissell Hand Laundry**
231-235 E. Thirty-Ninth St.
Near Langley Ave. Phone Douglas 1003

F. HOPE & SON
Painting and Decorating
Painters' Supplies
We are Distributers for ACME PAINTS, Varnishes, etc.
3821 Cottage Grove Ave.
Tel. Douglas 665 CHICAGO
ESTIMATES FURNISHED

W. G. Valentine ....DRUGGIST
Open All Night 3900 Cottage Grove Ave., Chicago

SIDNEY WANZER & SONS
305-7 Thirtieth Street
Telephone Douglas 817
6313-15 Kimbark Avenue
Telephone Hyde Park 107
WANZER'S Germno TRADE MARK
Pure Milk Pasteurized
Delicious Cream


JAMES McGINNIS
PROPRIETOR
Drexel Cab Line and Livery
CABS AND CARRIAGES AT ALL HOURS
CARRIAGES FOR WEDDINGS AND FUNERALS
276 and 278 E. 40th St. Phone Oakland 412

TELEPHONE OAKLAND 1269
ZEISS
H. ZEISS
Tailor
For Ladies and Gentlemen
SEVEN *and* NINE
EAST FORTY-SEVENTH STREET

Picture Frames WE Save You One-Fourth on Framing
Are Manufacturers, That's How
Make a Specialty of Regilding
Restore Old Oil Paintings
HOBBS & SUTPHEN, 31 Adams St., Between State and Wabash

Ideal Cream For Chapped and Rough Skin
Prepared by WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

OAKLAND Livery and Boarding Stable
183 East Thirty-Ninth Street
E. D. BILLINGS, Proprietor
Horses Bought and Sold on Commission Saddle Horses a Specialty
TELEPHONE DOUGLAS 650

Don't Forget.
When in need of an electrician or locksmith—call, mail or 'phone Bernet & Co., 3985 Cottage Grove avenue. Douglass 1136.

Whistler GOWNS AND Ladies' Tailoring
171 Oakwood Blvd.

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
'Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

SAMUEL A. NAHIN
Ladies' Tailor and Habit Maker
Suite 1513-1514 Masonic Temple Phone Central 4562

PRINTING
The kind that makes you feel glad every time you look at it is the kind you get at the
Oakland Printing House 55 East 39th Street Phone Doug. 4305

The Cheapest Place to Buy Your
Window Shades
IS AT THE
AMERICAN SHADE FACTORY
791 E. Forty-Seventh Street
Near Indiana Ave. Telephone Oakland 3508
We also clean and repair shades.

Phones: Oakland 51, Drexel 5654, United 1038
ADAMS BROS.
Drexel Stables
171 and 173 E. Forty-Third St.
Carriages, Cabs, One-Horse Broughams, Theatre Coaches, Light Livery and Boarding.
OPEN ALL NIGHT.

TEL. OAKLAND 657
WM. D. ELMSTROM
Wholesale **COAL** .....Retail
RAIL YARD:
Cor. 42d St. and Lake Av.

CONGRESS CALENDAR

The schedule of dates for the meetings under the auspices of the

CONGRESS OF RELIGION

as at present arranged is as follows:

Feb. 21, at Ann Arbor, Mich.
April 4, at ———, Ill.
May 2, at Madison, Wis.
May 21 and 22 (annual meeting), at Minneapolis, Minn.
Aug. 4 to 9 (ministerial retreat), at Tower Hill, Wis., in connection with the Tower Hill Summer School, July 21-August 22.
Aug. 24, 25, 26, at Lithia Springs Chautauqua, Shelby County, Ill.

Will our friends take note of these dates and arrange to be present and share in these meetings.

THE CONGRESS OF RELIGION.

PIANOS

ALL STYLES
ALL PRICES

THE
FAMOUS

BALDWIN

HAMILTON
ELLINGTON
HOWARD AND

OTHERS, FROM
WHICH TO MAKE
SELECTION

TERMS
TO SUIT YOU

D. H. BALDWIN & CO.
MANUFACTURERS
267-269 WABASH AVE.

SOME PAPERS OF SPECIAL INTEREST
THAT ARE APPEARING IN

THE ARENA MAGAZINE

The Railways for The Nation By *Alfred Russell Wallace*, D. C. L., LL. D. A notable contribution by the eminent scientist and social philosopher dealing with how the people can gain possession of the railways in America in accordance with Herbert Spencer's law of social justice. This paper, which is one of the features of the January, 1907, issue, should be read by all thinking Americans, because of the radical manner in which he advocates the people taking possession of the natural utilities.

Secretary Root and His Plea for Centralization By *David Graham Phillips*. Mr. Phillips is everywhere recognized as one of the most fearless and incisive champions of Fundamental Democracy, and this paper—which will appear in the February issue—by this strong and brilliant journalist will doubtless occasion much discussion.

Other Features of the January and February Issues are:

The Truth at the Heart of Capitalism and of Socialism. By Prof. Frank Parsons, Ph. D.

Recent Attacks on Christian Science, With a Survey of the Christian Science Movement, Its Ideals and Achievements. (Illustrated.) By the Editor of "The Arena."

Our Insult to Japan and the Serious Questions It Involves. By C. Vey Holman.

Municipal Art of Springfield, Mass. (Illustrated.) By Geo. Wharton James.

Paying Children to Attend School. By Prof. Oscar Chrisman.

Spoils and the Civil Service. By Frank Vrooman.

Child Slavery; Democracy's Present Battle With the Moloch of Greed. By the Editor.

The Railways of Germany. By Prof. Frank Parsons.

Constitutional Changes Demanded to Bulwark Democratic Government. By Hon. Walter Clark, Chief Justice of North Carolina.

Photography: Its True Function and Its Limitations. (Illustrated.)

Questions of Over-Shadowing Interest in German Political Life. By Maynard Butler.

Joaquin Miller Answers the Criticisms of H. G. Wells and Contrasts Boston and New York.

Special Introductory Offer: Send 50 cents in stamps, money-order or coin, and we will send you the December, January, February and March issues as a trial subscription.

ALBERT BRANDT, Publisher,
364 Brandt Building, TRENTON NEW JERSEY

Phone Oakland 415 The newly opened 574 47th Street

Forestville Ave. Flower Shop

will for the accommodation of its patrons always carry a complete stock of all seasonable

CUT FLOWERS AND PLANTS

We shall be pleased to furnish estimates on all decorations. We also carry a full stock of outdoor plants for gardens, boxes and vases.

Respectfully,

Try Us JULIUS A. SCHNAPP, Prop.
LATE WITH MUIR